

A PĀLI LETTER SENT BY THE AGGAMAHĀSENĀPATI OF SIAM
TO THE ROYAL COURT AT KANDY IN 1756*

During the reign of Viraparakkamanarindasiha (1707-1739) the Buddhist order in Ceylon had become extinct, when the last monk, Hulamgamuve Jina-dāsa died in 1729¹. At the instigation of the *sāmanera* Vālivitiye Saranākara, the future *saṅgharāja*, the next king, Sirivijayarājasīha (1739-1747) tried to reestablish the *upasampadā* by inviting monks from abroad. As he learned from the Dutch that the Buddhist order was flourishing in South East Asia, he sent different missions there, among them one to Siam in 1745² asking for help in religious matters.

However, these attempts were not crowned by success, and the respective activities had to be renewed by his successor Kittisirirājasīha (1747-1781) in 1750³. He was more successful than his predecessor, for the king of Siam, Borommakot [Paramakoś] (1733-1758) now readily complied and sent in 1752 a group of monks, namely the *theras* Upāli, Ariyamuṇi, Mahānāma, who were renowned for their learning, and some junior *bhikkhus*. Thus an exchange of missions and letters was inaugurated⁴.

In 1756 the king of Siam sent a second group of monks to Ceylon under the leadership of the *theras* Visuddhācāra and Varāññāmuni, who are named in § 46 of the letter published here. This letter is dated BE 2299, year of the rat, Friday, 7th day of the dark half of the month āsuja [āsvināl], which corresponds to 15th October 1756. As it is of considerable interest for the cultural history and for the history of Pāli texts as well, it has been republished here from a Thai publication, which is almost inaccessible outside the kingdom. In 1916 (BE 2459), when Prince Damrong Rachanuphap (21.6.1862 - 1.12.1943) wrote his "The Establishment of the Syāma Nikāya in Ceylon" [*rūpaṇa prahitīsthān brah saṅgh sayāmavaṇi nai lañkādvīpī*], which has been reprinted in Bangkok 1960, he included a transcript of the letter with a facing Thai translation on p. 211-295. Unfortunately, Prince Damrong does not give any information on the whereabouts of the letter. A search in the National Library, Bangkok, did not yield any result. Nor is there any clear evidence in the left papers of Prince Damrong or in the documents relating to King Rama V's voyage to Europe in 1897, where it is mentioned, however, that the King, while visiting the Temple of the Tooth in Kandy, saw "two of the golden books on *dhamma* sent by king Borommakot", and that he had them copied, but no reference is made to the letter. Consequently the present

edition is based exclusively on Prince Damrong's text. For efforts to get access to the original, which has been kept at least up to 1935 in the Malvatta Vihāra, in Kandy, when S. Paranavitana⁵ received a set of photos containing this very letter, have failed so far. Still, there is hope to get hold of the original in future. Even now the importance of the document certainly justifies its publication.

The language of the letter is South East Asian Pāli not always easy to understand, as syntax and vocabulary have been influenced by Thai, e.g.: *yipuna* § 65 foll. "Japanese", *phāranga*, § 69 "European", *vilanta*, § 44 foll. "Dutch"; *rae*, § 88 = *ree*¹ "mineral". An amusing misunderstanding is mirrored by the name of the Dutch skipper *kapitallotelante*, § 79 "lieutenant captain" as the commanding officer of the ship.

The paragraphs are the same as in Prince Damrong's edition. A translation, which poses considerable problems, and a study of the language remain a future task.

Bangkok

Supaphan na Bangchang

NOTES

- * I am obliged to K. R. Norman, Cambridge, for checking the English of the summary of the letter, and to O. v. Hinüber, Freiburg, for adding some bibliographical references to the introduction.
- 1 Dewaraja, L. S.: The Kandyan Kingdom 1707-1760. Colombo 1972, p. 123.
- 2 Mhv 98,87 foll., cf.: Cūlavaṃsa being the more recent part of the Mahāvaṃsa. Trsl. by W. Geiger. Colombo 1955, II p. 253 foll.
- 3 P. E. E. Fernando: An Account of the Kandyan Mission sent to Siam in 1750. The Ceylon Journal of Historical and Social Studies. Peradeniya II, 1. 1959.37-83.
- 4 E. Lorgeou: Notice sur un manuscrit siamois contenant la relation de deux missions religieuses envoyées de Siam à Ceylan au milieu du XVIII^e siècle. JAs 1906. 533-548: on the missions of 1752 and 1756. - Mudiyansene, Nandasena: Correspondence between Siam and Sri Lanka in the 18th century. The Buddhist 44.1973. 15-22 briefly lists some letters and gives summaries of their contents. - Buddharakkha, Siddhartha: Religious intercourse between Ceylon and Siam in the 18th century. Bangkok 1914 is inaccessible to me at present.

- 5 S. Paranavitana: Report on a Pāli Document in Cambodian Characters Found in the Malvatte Vihāre, Kandy, in: Second Report of the Ceylon Historical Manuscripts Commission. Colombo 1935. Appendix IX, p. 58-61: Paranavitana gives the contents of the letter and calculates the date. - A summary of the letter can be found also in: H. W. Codrington: A letter from the court of Siam, 1756. JRAS (Ceylon Branch) 36. 1945. 97-99.

SUMMARY OF THE LETTER

1. This letter was sent from the Aggasenāpati of Siam to the Aggasenāpati of Laṅkā.

2. The King of Laṅkā sent royal envoys to Siam with a model of Lord Buddha's Tooth Relic, a Buddha image, a royal letter and gifts for the King and the Crown Prince of Siam, a letter and offerings for the Saṅgharāja, and a letter and presents for the Aggasenāpati of Siam. The envoys came with the company of (Siamese) *bhikkhus* who returned (from Laṅkā) to Siam.

3. The envoys reached the mouth of the Chaophaya River in 1756.

4. When the Siamese ministers knew of the Laṅkan envoys' arrival, they told the King of it.

5. The King ordered a fleet of barges to meet the envoys and lead them from the mouth of the Chaophaya River. Along the River, the Siamese people joyously paid homage to the model of the Tooth Relic and the Buddha image.

6. The Aggasenāpati brought the model of the Tooth Relic and the Buddha image to Wat Parama-Buddhārāma near the Grand Palace and put the royal letters and gifts in a *maṇḍapa*.

7. The envoys had an audience with the King and presented him with the royal letter and gifts.

8. The King ordered the Siamese Aggasenāpati to write a letter in reply to the Laṅkan Aggasenāpati.

9. - 10. The letter from Laṅkā reported that Paramadhammikarāja (the King of Siam) had sent a Buddha image, a superb golden book, a royal letter, and presents, together with a company of *bhikkhus* to Laṅkā in 1752. Sirivadhanapurādhipati (the King of Laṅkā) celebrated the occasion by ordering a festival to be held. He also ordered a procession to convey the Buddha image and the superb golden book around the city. The Buddha image was kept near the *maṇḍapa* of the Tooth Relic. The Siamese *bhikkhus* stayed at Wat Pupphārāma. They set up *uposatha* boundaries in twenty places. Six hundred *sāmaneras* were ordained as *bhikkhus*, and three thousand young men were ordained as *sāmaneras*. These activities would help Buddhism in Laṅkā to last for 5,000 years. The King of Laṅkā had the Siamese *bhikkhus* well taken care of. He performed meritorious deeds as a dedication to the King of Siam. Later, he had a model of the Tooth Relic and a Buddha image made for the King of Siam.

11. When the King of Siam heard and took note of the words of the letter, he was very joyful. He had the model of the Tooth Relic and the Buddha image kept at Wat Parama-Buddhārāma, asked the *saṅgharāja* and the *saṅgha* to chant Buddhist texts, welcomed the envoys' giving alms to the *bhikkhus* in that ceremony, paid homage to the model of the Tooth Relic and the Buddha image, celebrated a three-day festival, and dedicated the merit to the King of Laṅkā.

12. When the King of Siam knew that the King of Laṅkā would like to give offerings to the Buddhapāda, he ordered the officials to lead the envoys there to do so.

13.-14. The royal presents to the Siamese *saṅgharāja* and to the crown prince were presented to them in the proper way.

15.-16. As the King of Siam was informed that there was a lack of Dhamma texts in Laṅkā, he sent 97 books to Laṅkā (A list of the texts is given in the letter).

17.-18. There were other suggestions in the letter in the royal letter from Laṅkā: the decoration of a *maṇḍapa* in the centre of the city and an arrangement for Dhamma preaching by a *bhikkhu* for three days each year.

19.-22. In fact the King of Siam arranged for Dhamma preaching by a *bhikkhu* in the Royal Palace every *uposatha* day, four times a month. During the Buddhist Lent, the King of Siam invited *bhikkhus* to preach daily for three months, because he knew that the gift of the Dhamma gives better results than any other gift. This was clearly mentioned in Maṅgalasuttavāṇī. The Buddha himself advised those who strive for happiness to listen respectfully to the Dhamma.

It was suggested that the Aggasenāpati of Laṅkā inform the King of Laṅkā of these activities.

23.-24. It was also suggested that the King of Laṅkā invite *bhikkhus* to preach the Dhamma in the Royal Palace every *uposatha* day, and every day during the Buddhist Lent, as the King of Siam had been doing. Then the King of Laṅkā would receive merit in the future.

25. However, ordination and religious practice in Laṅkā were apparently not following the traditional rules.

26.-27. With reference to the Laṅkan King's asking for Siamese *bhikkhus* to be sent to teach young men in Laṅkā, the necessary arrangement had been made.

28.-29. The Siamese *bhikkhus*, headed by the Thera Upāli, were now

teaching the Dhamma in Lañkā to relieve the people there from *dukkha*. For it is believed that those who constantly perform meritorious deeds will finally gain bliss.

30. The three officials in the company of the Siamese envoys - Luang Visuddhimaitri, Khun Vādivicitra, and Muen Bibidhsaneha - related that the Lañkan people, with their headdress on, entered a *vihāra*, which was the place for the *sangha* assembly presided over by a Buddha image, to observe the *uposatha* precepts and listen to the Dhamma. The four Siamese *theras*, headed by the Thera Upāli, advised them to remove their headdress before entering the *vihāra*; but the Lañkan ministers did not follow the instruction.

31. However, those Lañkan officials who had brought the royal letter (to Siam) three years earlier, when they were advised by the Siamese, did follow the rule. In Lañkā, after frequent warnings by the Siamese *bhikkhus*, some of the Lañkan ministers began to comply, but some did not, and some of those who first complied later followed the latter's example.

32. The Lañkans explained that the wearing of headdress indicated their high social status.

33. The intention of the Siamese *bhikkhus* was to have everybody's headdress temporarily removed during the stay inside the *ārāma*. For merit would be the reward for those who do so.

34. It was stated in the Manussa-Vinayavaññanā that those who used umbrellas or wore turbans or shoes; rode on horses, elephants, or vehicles inside the boundary of an *ārāma* would go to hell.

35. It was said in the Pācittiya-Vinayavaññanā that *bhikkhus* should not preach to a person who, except when he was sick, used an umbrella, put on shoes, or wore a headdress. Those who wore shoes and stayed close to a *sangha* assembly were considered disrespectful to the Buddhasāsana.

36. The Aggasenāpati of Lañkā should make this fact known to the King of Lañkā.

37. In Siam, a Siamese minister led the Lañkan envoys to Wat Parama-Buddhārāma, where the model of the Tooth Relic and the Buddha image (from Lañkā) were kept.

38. The envoys saw a decorated golden Buddha image with a crown. They should not say that such a Buddha image looked like a *devarūpa* (in Brahmanism).

39. For such a crowned Buddha image has been described in the Mahā-jambupativatthu.

40. The Mahājambupativatthu was sent as evidence for this. So the King of Lañkā might have a Buddha image made with a crown in the Siamese style. - The Lañkan envoys also saw the Sīhiṅga-Buddha image in Wat Parama Buddhārāma but they did not know its history.

41. The Siamese official told the envoys about the history of the Sīhiṅga-Buddha image.

42. The envoys said that the Sīhiṅganidāna did not exist in Lañkā.

43. The Siamese Aggasenāpati had the Sīhiṅganidāna copied for the King of Lañkā.

44. When approaching Lañkā, the ship was wrecked. Four *bkikkhus*, two *sāmaneras*, and two Dutch men were drowned.

45. The remaining fifty-six people survived. They brought the royal letter and offerings to Wat Mañgalamahāvihāra at Aruṇagāma and presented the letter to the Aggasenāpati, who then brought it to the Palace and reported it to the King.

46. The King of Lañkā welcomed the Siamese *bhikkhus* and their company, and presented gifts to them.

47. The King of Lañkā sent ministers, other officials, the *sāngharāja*, *bhikkhus* and *sāmaneras*, altogether 836 of them, to welcome the Siamese *bhikkhus* and their company and brought them to Sirivadhanapura (Kandy).

48.-49. When the Siamese *bhikkhus* arrived, the King granted an audience and ordered his officials to arrange for their residence at Wat Pupphārāma.

50. The King granted an audience to the Siamese dignitaries both on arrival and on departure, and gave various presents to them and their retinue.

51. When the Siamese *bhikkhus* and their company left for Siam, the Lañkan King himself, the *sāngharāja*, and the Lañkan *bhikkhus* went to see them off. They arrived in Siam without having any difficulties.

52. The King of Lañkā truly enjoyed doing these meritorious deeds.

53.-54. The King of Siam was pleased and arranged for a residence for them, together with money, utensils, and food.

55.-56. The King gave them money to buy things they wanted.

57. The King ordered his officials to take good care of them, from their arrival until their departure.

58. He gave money and clothings to those who came with the *bhikkhus* from Lañkā.

59.-62. And when the envoys had an audience with him, he graciously

gave many more things. (There are lists of the things given to the envoys.)

63.-64. When the envoys went to pay homage to the Buddhapāda, the King gave money to them and their servants.

65. The envoys were granted an audience with the King in the Throne Hall.

66.-74. Lists of things graciously given by the King on that occasion.

75.-76. The envoys were comfortable, lacking nothing, for the King was kind to them and their retinue.

77. The letter asked for the Lañkan King's joyous approval of the Siamese King's meritorious deeds.

78. When returning to Siam, the Lañkan King graciously arranged for the embarkation of the Siamese *bhikkhus*, including the Thera Ariyamuni.

79. The captain took good care of the *bhikkhus*; he had great respect for the Thera Ariyamuni.

80. The King of Siam graciously gave many things to the captain.

81. The Siamese *bhikkhus* who preached the Dhamma in Lañkā then were the Thera Visuddacariya, the Thera Varaññamuni and others.

82. The weather in Lañkā was mostly rainy and cold, but if the Siamese *bhikkhus* could bear it, they might stay there; but if they could not, a request should be submitted to the Lañkan King that the *bhikkhus* be sent back to Siam. This would be meritorious for the King.

83. The King of Siam decided to give royal presents for friendship and goodwill to the King of Lañkā.

84. So he had an official ask the Thera Ariyamuni and the Lañkan envoys about what the King of Lañkā liked.

85. The Thera Ariyamuni and the envoys told the Siamese official of those things that the King of Lañkā liked.

86. The official then relayed the information to the Siamese King.

87. The King ordered such things.

88. The list of the 55 items of the royal presents for friendship and goodwill.

89. The list of the 21 items of the royal presents given to the Lañkan Crown Prince.

90. The Siamese Crown Prince sent a Japanese sword with a niellowork-decorated sheath as a present to the Lañkan King.

91. The list of gifts presented to the Lañkan *sangharāja*.

92. The Siamese Aggasenāpati, too, sent gifts to the Lañkan Aggasenāpati.

93. This letter was sent from Ayudhyā on Friday, the 15th October 1756.

SUBHAKKARAM

1. Tibhava- lokamakute- uttamaparamamah' issara- varavamsa- suriyendra-narendrādhīpat' indra-varottamakhattiya-jatirāja- varātulevipulaguna-gambhīrevāsanantamahācakkavatt' issara-vararājā- dhīrāja- nātha- nāyaka- tilakaloka- cudhānarāmaraniker'abhivanda- anentapūjite-mah'iddhinārāyan' uppattisadisātirekaanekeaturaṅga- bala- bahalaacalasuriyodita- amitatemā- ekādasaruddhaissarevara- paramanāthaparamapavitta-santhita- Devanahānagarapaveraadvāravati- sirayuddhayāmāhātilakabhabanabaratanañjadhāñpurīramya- uttama- sāmī- sirisuvannapāsāda- ratanavarerājanidhi- kāñcanakuñjera- supatitanāgendra- gajendra- paduma- dentasetavārapanāg' indra- karindraekadanta-sanimbamsadharma- atthadisa- nārāyana- dasabidha- rājedhamma-dharottamamahārājessa amaccesu Aggamahāsenādhīpatinā mayā pavara-SiriLañkādīpe rajjasirisampattassa Sirivaddhanā- purādhivāsimahārājuttanassa amaccesu Aggamahāsenādhīpatissa pesitam subhakkharapaverevacanam nāma.

2. Sirivaddhanapurirājā Siri- Ayuddhaya- mahānagarām nivattanapavesan'atthāya siridantadhātuvalāñjanam manibuddha- rūpañ ca pavarabhikkhusenāgāñ ca nimantetvā mañgalarājapannākā- rehi saddhim rājasandesam dutāmacce ca pesetvā Ekādasaruddha- issareparamanāthaparamapavittanārāyanadasabidharājadhhammadharama- holāressa ca Paramaorasādhīrājessa ca datvā Saccabandhepabbate patitthitasiri-Buddhapādavalañjanassa pūjanabhandāni pūjāpetvā Varamunisirisāṅgharāj' issarapavaravisuddh' uttamabrahmacariya- mahantavidyāsudhātilakatipitakedharavaradhammamahānavapeññānāya- katissaraparamācariyapavittasatthita-Siriratanamahādhātuārāmābhī- ramyasamanasemosaravarasaṅghādhīpatissa cīvar' ēdiparikkhārehī saddhim samanasandesam Aggamahāsenādhīpatissa vikappabhandehi saddhim subhakkharāñ ca adesi.

3. Dūtānudūtesu Rājanadīmukham sampatte su ekūnasata-samvaccharadvisetādhikāni dvesayvaccharasahassāni atikkantāni ahosum imasmim musikasamvacchara-somavāra-āsalhamāsa-kālapakkha-pati padadivese.

4. (Tad ēhe) Samuddapākāranagārā vutthena senāpatinā nagaraparamparāropitapaccakkhasandesapavuttim sutvā Ekādaśa-ruddhaissaraparamanātheparamapavittanārāyanadasadhammadharamaholārasa sādaramahatā gāraven'uttamāngesirottamen' aňjaliṁ katvā tam ettham ārocesim.

5. Ekādaśa-ruddhaissaraparamanātheparamapavittanārāyanadasabidharājadhammadharamehārājā Lañkādīp'āgetasāsanapavuttim sutvā surasīhanādevacanena rattakembalasannaddha-rettaparikammachadanesandapapatimanditam nānārājīvicittanāvam sajjāpetvā manibuddharūpañ ca siridantadhētuvalañjanāñ ca pavarabhikkhusaṅghañ ca rājasandeseñ ca mañgalarājapāññakāre ca yāva Rājanadīmukham pacouggamanam kātum vivadībhakosānusenāpatim ānāpetvā nānāvidhena khādanīya-bhojanīyena gelāññe bhikkhusaṅgha-dūtānudūte posituñ ca yoggabandhanīyemāneparivāranāvaya siridantadhētuvalañjana-mañibuddharūpañ ca bhikkhusaṅghañ ca paramparānu-kammaṇa pacouggamanam kātuñ ca yāva Sattamocanāramā oulanagaramahānagarādhipatikammakāre ānāpetvā hetthimānāpadese-mahārāññā dūtānudūtarājapāññakārepesitapavarathānam Sattamocanāramā sampattakāle yathāvuesit' avāse bhikkhusaṅghem vessāpetvā musikasamvacchara-sāvanamāsa-sasivāra-sunakkhattapaver'uttamasattamītithiyam pattassa ratanakenekamayenānākāñcana-latārājīvicittpavarasākhanāvayoggesu yuttasuvann' udekabhandāñ ca sajjāpetvā ek'ekasākhanāvaya siridantadhētuvalañjanāñ manibuddharūpañ rājasandesan mahādakkhināsāñkheñ ca dv'Ekajayanāvaya samanāsandesan subhakkharāñ ca gāhāpetvā catūhi rājasīharūp'-ādisattarūpanāvāhi rājapāññakārem gāhāpetvā pacchē ca pureto pādamulikāmaccōnam anekasatasabbeparivāranāvaya dhaja-patāk'-ādīhi bhandapūjehi ca aňnehi nānābhandapūjanīyehi parivārēpetvā. Samanabrahmāpi sabbe janāpi siridantadhētumanibuddharūpesu

pītisomanassejātā mahānadiyā ubhosu tīresu pañcalāj'ādīhi nānēpupphēhi aňnehi eakkērasammānehi ca kamena yāva Mahāganatitthā nānāmahāpadesato rājasandesanimentanathānāti pūjesum.

6. Nānāvicittasabbaratanakanakamayamandanapātā kāretvā suvannarajatapatiññitachatta-dhaja-patāk'ādīhi susajjita-gamanamaggan yāva rāj'antepurā sampādetvā siridantadhētuvalañjanāñ ca manibuddharūpañ ca rājasandesam gāhāpetvā chatta-dhaja-patāk'ādīvarabhandadhērājanānehi bheri-sāñkha-pandav'-ādīhi ca parivāretvā rāj' antepurasamīpe Paramabuddhārāme siridantadhētuvalañjanāñ manibuddharūpāñ nimantetvā rāja-paveniyā rājasandesapariyāya mandape rājasandesāñ ca mañgala-rājapāññakāre ca samanāsandesañ ca subhakkharāñ ca tħepāpetvā anurūpathāne dūtāmacce vassāpesi.

7. Ted ananteram sāvanamāsa-suriyavāra-sunakkhatta-paver'uttamasukkapakkhe terasāñtithiyam sampatte suvannaratanamahā-pāsādatale nikkhamentasea amaccaganaparivutassa ākāse tārakā-ganehi parivuttacandassa viya paññattapavarārāj'āsane nisinnassa Ekādaśa-ruddhaissaraparamanātheparamapavittanārāyanadasabidharājadhammadharuttamamahārājassa santikām Sirivaddhanapurādhipati-mahārājuttamena pesitadūtāmacce netvā tam mahātā gāravena sirasā vandāpetvā tess'eva sarājapāññakāram rājasandesam dassesim.

8. Tam suvannapatte pākātāsundararājavecanam sutvā Paramadhammikamahārājē Sirivaddhanapurādhipatimahārājuttame ujārapītisomanesso hutvā Sirivaddhanapurādhipatimahārājuttamessa Lañkādīpasenāpatissā kiccānukiccam patiārocetum surasīhanādene mām ānāpesi.

9. Atha taya pesitasubhakkharām nāma amhākām pākātām eva Paramadhammikamahārājene mañgalarājapāññakārehi saddhim nevaratenacumbitanāgarattasuvannejalitebuddharūpañ ca suvanna-potthakedhammeñ ca bhikkhusaṅghañ ca rājasandeseñ ca nimantetvā pesitamahānāvā dvisahassadvadisatāchanavuttisamvacchare-

vesākhamāsa- sukkapakkha- cātuddasiyam sasivāre Sirivaddhanalankādīpe Tikoṇamālatittham sampāpuni.

10. So ca Sirivaddhanapurādhipatīnā cakkaretanepati-labhaṇa cakkavattiraññā viya pīti somanassena mahatussavena suvannabuddharūpañ ca suvannapotthakañ ca nagarapadakkhinā kāretvā tam buddharūpam Dantadhātumandirāsamīpe vadḍhetvā rājamandir'asseṇe susajjitatāmādape dhammepotthakam thapetvā Pupphārāmavihāre bhikkhusaṅgham vassāpetvā kulaputte ovaḍetvā saṅghakammāni kātum vīsatīya thānesu baddhasīmām bandhāpetvā bhikkhubhāvē chasatasāmanerakulaputte upasampādetvā sāmanera-bhāvē tisahassakulaputte pabbājetvā; Paramadhammikarājatejena SiriLankādīpe yāva pañcavassassassasāsanass paripunnakātabhabhāvāñ ca; bhikkhūnam SiriLankādīpesampattakāle SiriLankādhipatimahārājuttamena Pupphārāmavihāre bhikkhusaṅgham vassāpetvā tassa'eva sāmanasārūpe catupaccaye datvā karunāvegasāmussāhitamānasena s'ābādham bhikkhusaṅgham anuviloketvā pūjā-sakkārena siridantadhātu-solasaacetiyathānapūjan'ādinānākuśalañ katvā; Paramadhammikarājādhirājessa rājakusalam dinnebhāvāñ ca; Sirivaddhanapurādhipatimahārājuttamassa manimayabuddharūpam kāretvā sugandhajātē cunnacandanathāne siridantadhātuvaleñjanam kāretvā tam suvannarajatamayanānāratanañkacite māndape thapetvā dūtānudūtena niyamānam tam tassa'eva dinnebhāvāñ ca.

11. Tasmīm rājasandese pākātapiyavacanam sutvā Pavare-paramadhammikarājādhirājā ulārapīti somanassō hutvā antepurāsamīpe pavare - Paramabhuddhārāme siridantadhātuvaleñjanāñ ca manibuddharūpañ ca thapetvā pūjāsakkārena kudandamanikāñcana-yuttamānāvaratanacumbitarājavatiyakhacitt' ādike nānāratana-cumbite sarājike suvannabhājane bahubhandepūjāni thapetvā dakkhina-vāmapavaramuni SiriSaṅgharājañ ca gāmañvāsi-araññavāsi-rājāgenāñ ca nimentetvā Iti- pi- so- Bhagavādibuddhamantam sajjhāpetvā tesam sasūpabyañjana-nānēpanītakħādenīyabhojanīyam parivisitvā dūtāmacce netvā puññakoṭhās' atthāya bhikkhu-saṅghānam vattapativattam kāretvā tesam eva ticīvar'ādiñānam

datvā ēdāsayuttajalitamadhusitthedīpens dakkhinām kāretvā mahāsaṅkhadakkhin'ādīpēñcāngaturiyehi siridantadhātuvaleñjanā-mani-buddharūpānam sakkārasammānam datvā sakkārasammānamapariyosāne tiḍivārettim nānāmahatussavena ca nānāpupphagyāhi ca dantadhātubuddharūpam pūjetvā tiḍivasam suvannarajatāpātīmāñdītakapparukkhena dānam datvā egganahāsenāpāti- enusenāpātihi saha mahussavadeśān'attham Lañkādīpadūtāmacce ānyāpetvā yathā tehi upalikkhitam viya tesam nānārasasāmpannakħādenīyabhojanīyam datvā Sirivaddhanapurādhipatīnā Lañkādīpe kātam viya dantadhātubuddharūpānam pūjāsakkārakusalakotthāsāñ ca tad aññām mayā pubbe n'āropitadāttabbyuttakam nānākuśalañ ca anumodāpetum sūmanasākuśalam adāsi.

12. Ath'assa Sirivaddhanapurādhipatimahārājuttamassa saddhāsāmpannassa Siri-Ayuddhayamahāpuracetiyathāne Saccabandhapabbate patītīhitasiribuddhāpādavaleñjanessa pūjāsekkrābhandāñ pūjetvā dinnabhāvāñ ca sutvā Ekādaserathaisseparamānātha-paramadhammikamahārājā Lañkādīpamahārājuttamassa rājakusalam thometvā buddhāpādavaleñjanessa pūjetukāmehi Lañkādīpadūtāmaccehi saha rājāmacce Lañkādīpamahārājuttamena saddhāsāmpannena pesitapūjābhandāñi gāhāpetvā yathāmanorathena kuśalam anumodatūti rājakusalañkothāsem adāsi.

13. Atha Siriratanamahādhātvrāmānāyakassa Saṅgharāj'-uttamassa pūjetum taya tecīvar'ādiśamanapānñkārehī aaddhim sāmanasandesapesitabhāvāñ ca Netvā' hem saṅghakammākare mahāmacce Teyyalokamāñdire sathitavara-Saṅgharājessa vanditum dūtānudūte ānyāpetvā sabbapānñkāram dāpesim.

14. Ath'assa Parameorāsādhirājessa mañgalarājapānñkāre Lañkādīpato pesitadāpānabhāvāñ Netvā te tassa'eva sādarena datvā Parameorāsādhirāmā "Sirivaddhanapurādhipatimahārājuttamo Lañkādīpe Sammāsambuddhesāsanam thāvarañ kattukāmo. Idāni Lañkādīpe ativiyevirocitam pubbakālesānam Buddhasāsanam SiriLañkādhipatiese manorāthānurūpam ahosi" ti ativiya somanassena vuccamāno. Sirasā'hem sampaticchāmi.

15. Atha taya pesitasubhakkhare Lan̄kādīpe dhammavinay-
ādipakarenasee natthibhāvam, taesim thapan'atthāya samana-
lekkhapākate tadaññadhammavinayapakaranena yacitabhāvañ ca
sutvā eirasādaren' añjalin paggahetvā abhivādetvā Parama-
dhammikarājādhiraजाजुत्तमासा श्रोत्सी.

16. Tada Paramadhammikamahārājā "Sumanāgalevīlāsinī-Catu-
Atthakathā-Suttapitakañ ca Pathamasamantepasādikādi-Peñca-
Vinayatthakathāpitakañ ca Moggallānapakaranañ ca Atthakathā-
Vinaya-satīkā ca Vimativinodanī ca Rūpasiddhiñ ca Bāla-
pabodhi-eatīkā ca Bālavatāra-satīkā ca Saddasāra-satīkā ca
Saddabindupakaranañ ca Kaccāyanātthapakaranañ ca Sampinda-
mahānidānapakaranañ ca dvi-Vimānavatthupakaranañ ca dvi-Peta-
vatthupakaranañ ca Cakkavāladīpanīpakaranañ ca Sotabbamālinī-
pakaranañ ca Solasañkīmahānidānañ ca Lokadīpakañ ca Lokavināseñ
ca Jambūpatisuttañ ca Theragāthā-Therīgāthāpakaranañ ca
Anutīkā-Saṅgahedvipakaranañ ca Mahāvamaṇapakaranañ ca Mañgala-
dīpanīpakaranañ ca Majjhimanikāyadvipakaranañ ca Papeñcasūdenī-
Atthakathā-Majjhimanikāyadvipakaranañ ca Aṅguttaranikāya-Mano-
rethapūrānīdvipakaranañ ca Sammohavinodanī-Atthakathā-Vibhaṅga-
dvipakaranañ ca Vajirabuddhatīkāpakaranañ ca Nettipakaranañ
ca Culavaggañ ca Mahāvaggañ ca Parivārañ ca Atthakathā-
Matikāpakaranañ ca Vinayavinicchayañ ca Tīkā-Saṅgahañ ca
Anutīkā-Saṅgahañ ca Vibhaṅgapakaranañ ca Dhutañgañ ca
Kañkhāvitarañdvipakaranañ ca Peñcepakarana- Atthakathā-
Paramatthadīpanī ca Sumanāgalevīlāsinī-Atthakathā-Dīghanikāyāñ ca
Sīlakhandhavaggañ ca Mahāvaggañ ca Pātikatīkā ca Paramattha-
vinicchayañ ca Saccasāñkhepañ ca Paramatthadīpanīsañkhepañ ca
Tīkā-Saccasāñkhepañ ca Paramatthameñjusā-Tīkā-Viseuddhimaggāñ ca
Tīkā-Paramatthavinicchayañ ca Paramatthadīpanī ca Tīkā-
Khuddakesikkhā ca Atthakathā-Theragāthā ca Sāratthajālinī ca
Tīkā-Petavatthūñ ca Tīkā-Suttanipātañ ca Tīkā-Cariyāpitakañ ca
Tīkā-Nettipakaranañ ca Tīkā-Atthakathā-Patisambhidāmaggañ ca
Tīkā-Itivuttakañ ca Atthakathā-Udānañ ca Atthakathā-Cūla-

niddesañ ca Pāli-Buddhavamsa-Tīkā-Buddhavamsañ ca Pāli-Anāgata-vamsañ ca Atthakathā-Anāgatavamsañ ca Tīkā-Anāgatavamsañ ca Tīkā-Milindapañhañ ca Tīkā-Madhurasavāhiniñ ca Tīkā-Vinaya-vinicchayañ ca Yamakapakaranañadvipakaranañ ca Buddhasihiṅga-nidānañ cā'ti settanavuttipakaranañ Leñkādīpe thapan'atthāya pītisomanassena adāsi.

17. Api ca subhakkhare añño attho bhavissati.

18. So Sirivaddhanapurimahārājā nagaramajjhē mandapam
patiyādetvā saṅgham nimantayamāno Dhammacakkappavattanassut'-
ādīdharmam desāpito tiyāmarattim mahantapūjāsakkārehi anusam-
vacchare rājakusalam vaddheti.

19. Ekādasarathaisseparaparamanāthamahārājā purāgenam
Devamahānagare rājakulupakām bhikkhum dhamman desāpeyya rāja-
mandire ekamāsasse catuvār'uposathe kālajunhapakkhe cātuddasi-
pannarasiī-atthamiyamhi.

20. Iminā Ekādasarathaisaraparamanāthamahādhipatidhamma-dhammikena dhammadānapasetṭhena dhammo antepure pañcamī-
atthamī-ekādasī-pannarasīsaṅkhāte junhakālapakkhe ekamāsassa
atthavāre atth'uposathe desāpiyamāno; evakhandaparamparāya
antovesse temasapariipunne tena dhammo rājakuṭupakam desiyamāno
nibaddham acchindeyya. Kasme? Dhammadānēnisaya sassa sabbānāto
mahapphalattā "Yo dhamman sutvā dānam datvā sīlam rakhati,
so maggaphalañānam abhisambujjhī" ti.

21. Tenāha Maṅgalasuttavannāṇyā "Sace pi hi cakkavājā-
gabbhe yāva brahma-lokā nirantaram katvā sannisinnānam
Buddha-paccekabuddha-khīnāsavānam kadalīgabbha-sadisāni cīvaraṇi
dadeyya, taśmin samāgame catuppadi-kagathāya katānumodanā
setthā. Tañ hi dānam tassa gathāya solassakalam nāggati.

" Yo dhammacārī kāyena vācāya uda cetasa
idh'eva nam paṭassanti pecca sagge pamodati" ti

22. Apica dhammānānisameam Buddhasetthena pakāsetam
"Ye janā sukhā icchanti, te dhammā sakkaccaṁ sunantu;
desanāpariyosāne sāttthikā dhammadesanā" ti. Aggamahāsenādhi-

pati Lañkāyam tam pavuttip nayitum nāroceyya tassa pākataṁ.

23. So Lañkindo rājā rājakulupakā dhamman desāpento rājanivesane pañcamī-attīhamī-ekādasi-pañnerasīsañkhāte ekāmāsasa attīhevār' uposathe vassūpanāyike upakatthe rājakulupakā bhikkhum dhamman desiyamāno niccam nibaddhan temāseparipunnam Devanagarasadisam hotu.

24. Tam kusalam Sirivaddhanapurirājuttamasa Rañño samvaddheyya anāgate.

25. Atha Sirivaddhanpure Buddhasāsanam pabbajj'upasampadānavattānuvattānuśīthā saṅghikam saññam na pākataṁ bhaveyya.

26. Sirivaddhanamahārājā rājaporīsam saṅghavaran cātupērisuddhasīlavisuddhim āyācan'attīhāya "Devamahānagare bhikkhusaṅgho pabbajj'uppādaparamo Lañkādīpe kuleputte ovadati Lañkādīpe Buddhasāsanam thāvaren khemam abhi-vaddhayi" ti apesayi.

27. Idāni tassa rañño manoratham abhipūrayi.

28. Api ca sabbe bhikkhū Upālitther'ādayo pamādaṁ pāvacanenānanuccavikam disvā pamocan'attīhāya samāradukkhato anuāsiyamāna sugatibhūmi patīthanānuccavikena sampāpuniṁsu.

29. Tenāha porān'ācariyo :

"Saddhāpubbaṅgamam puññam api kiñci punappunam
pasannā tīsu kālesu labbhanti tividham sukhā"ti.

30. Api ca MahāViuddhametri-AnuVicittavādī-NehutaBibidha-snehānāmikehi tīhi rājapurisehi bhikkhusaṅghehi saddhim Viuddhācariyapamukhehi nikkhāmitvā nivattamānehi "Sabbe Lañkāvāsino senāpatimahāmacco'ādayo saṅghasannipāte vihāre buddhasāpātīkaravisaye pavisitvā niccasīla-uposathasīle samādayitvā dhammam sunantā kañcuk'unhīsāni patīmukkamsum. Tadā therā cattāro bhikkhū Upālitther'ādayo patīpadam ananuccavikam disvā sāsetvā vā kethetvā vā te kañcukamikkarū muñcāpeyyum ekamsam karitvā upagañchitum. Senāpatimahāmacca ovādasāsanam nānukarimso'ti evam vuttam.

31. Trīsakkarasamvacchare rājasandesam niyamānamahāmacca ca idāni pavesitamahāmacca ca dveme dūtā yaemīn yaemīn padese buddharūpam pañāmitam niyamāna buddhapādevalañjenam pañāmituñ ca rājapurisehi syuttam disvā vāciyamāna kañcuk'unhīsāñ ca muñciyamān'ekamān karitvā n'uppasāñkamitum anurūpam passamānānukareyyum tāni te omuñcayamāna. Cettāro therā Upālitdayo Lañkādīpe vasamāna ovadeyyum senāpatimahājanānam punappunam eva; ekaccānukari, ekaccānukari, ekaccānukaritvā yanīkiñci puggaledutiyan anukariyamānam adisvā lajjamenānukarimso.

32. Sakala-Sirivaddhanapurivijitavāt brāhmaṇo hi māmāyitam vā tam unhisāpatimukkam asisrasadisam unhisukkujayamānasrasadisam kañcukapārupanem uccākulapuggalām va kañcukamūñcanam pi hīnejātipuggalasarikkhakan ti ketheyyam.

33. Api ca brāhmaṇā senāpatimahāmacco'ādayo Buddhasāsanam pasannamāna tehi therehi Upālipamukhehi sadā kañcukamikkare omuñcāpetum vāriyamāna na honti. Te brāhmaṇā bhikkhusaṅgham buddhapāmukhehi ca pañāmitum ērāman pavesanto bhikkhūhi vāriyamāna Buddhasāsanānuccavikena. Sace pi ye ditthānamānam atinānuccavikāñ-ñ-eva na pagganheyyum, te puggalā Kavindena pasansitabbeti ativiya kusalam labbheyyum.

34. Tenāhu porānā Manuasavinayevāppanānam "Ye chattam vā pattam vā dhārentā vihāra-cetiya-bodhirukkha-buddhasāpātīmaya sīmāmandale pavissanti, te niraye pattanti; antamaso upāhanam abhiruyhitvā taśmin taśmin sīmāmandale pavissanti, te niraye pattanti; ye hatthi-essa-sivika-ratha-yān'ādayo yāne abhiruyhitvā taśmin taśmin vihārūpacāre pavissanti, te niraye pattanti; antamaso pi sīsavethanam vā kañcukam vā pārupitvā taśmin taśmin mandale pavissanti, te niraye pattanti; ye Buddham ca Dhammān ca Saṅghān ca saranam gata, te caturāriyasaccāni sammappeññaya passanti;

etam kho saranam khemam etam saranam uttamam
etam saranam āgamme sabbadukkhā pamuccati"ti.

35. Api ca Pācittiyavineyavannanā " Na chattapāṇīssa agilānasse dhammo desetabbo, na pādukārujhassa agilānasse dhammo desetabbo, na vettitatisasasa agilānasse dhammo desetabbo; yo pādukārujhanto hatthepāsam bhikkhūnam pavisitvā pañca-sīla-attħasīlāni samādiyitvā dhammam sutvā pindapatām panāmento, so Buddhasāsane agārevo; yo koci evam akariyamāno Buddhasāsane sagāravan katvā retanattayamāko hoti, taemī saranāgamanam titthati, so upapiṭek'upacchedakammesañkhātam pāpakammam virahito " ti veditabbā.

36. Aggamahāsenāpati Lañkāyam tam attham ubhayapakarane sampijjamānakam nayitvā pākataṁ ārocetvā Sirivaddhanamahā-rejuttamassa brāhmaṇānam Buddha-ānācakkam narindam patiyādetvā kusalābhivaddhanāya Lañkindamahārejuttamassa ca.

37. Atha tassa rājamandirāsāmīpa-Paramabuddhārāmavihāre rājapurisena dūtānudūtāmaccānam āniyapavesanabhāvo buddharatana-bimbāñ ca sīridantadhātuvalañjanāñ ca dinnam eva shosi.

38. Tayo dūtā ca sa-ūphiseam buddhabimbām nikkhassuvannamayam tassa patirūpākam disvā navaretanamanditam manimuttā-veluriyādikam mah' aggham sundaramandape susanthitam nānājātarūparajatamayakacittam disvā anñam buddharūpāñ ca hadayena sapeyamāne "Tam buddhabimbām navaretanamanditam eva rūpam eva Lañkāyam na hot'eva; taemī ayam buddhabimbo evarūpo patimandito devaputtasadiso shosīti mābravum.

39. So Rājēdhirañjuttamo rājakiccam abhikusale vitathem Buddhavacanena nānukareyya. "Buddhabimbo mukutacumbito īdiso va Mahājambūpativatthumhi pākato"ti vatvā tam nidañnam pākataṁ vācento rājapuriso eva evam ēha.

40. Jambūpativatthum pesamānāmhece Lañkādīpe sāsitum brāhmaṇānam Aggamahāsenāpatim Lañkāyam Lañkādīpaduttamarājassa tam ārocayitvā imam vatthum pesento Saṅghavarenāyakuttamassa vicāretvā vimatiheran'atthaya sebbesam brāhmaṇāñ ca; Lañkindam tam buddhabimbām sebbanavaretanapatiñditam edisam kāresi;

kusalam bhiyyobhāvāya Lañkādīpe Sirivaddhanapurivijite ti. Api ca dūtānudūtāmaccā vicittakēñcanarajataratanapatiñmandite Paramabuddhārāmavihāre manorame mandape Buddhasihiñgarūpam disvā tam ajanitvā nidañnam kathāpesum savanāya.

41. Rājapuriso tam ēharitvā dūtānudūtanam tam pākataṁ kathesi.

42. Dūtānudūtāmaccā "Imam Sirivaddhananagare n'atthi Sīhiñganidānān" ti abravum.

43. Rājapurisam Buddhasihiñganidānān likkhāpetvā pesayāmhece. Aggamahāsenāpati imam Buddhasihiñganidānān nīharitvā Sirivaddhanerañño ārocetvā Sirivaddhanapuresmin idam gopetfti bravi.

44. Api ca rājapurisā MahāVisuddhametri-AnuVadībicitte-NahutaBibidhañehānāmikā āgacchamāna dūtāmaccānam nēvam pakhanditvā. Lañkādīpasemīpam pattānam pothaviyojejjahrugate toyenutthathamhi māluta javāciyugatā va titthati. Arunagāmassa titthasamīpe purimadisā bhijjati nāvā. Cattāro bhikkhū ca dve sāmanerā ca dve Vilantamanussā ca attħajānā samuddamajjhe maranamukhe pattimū.

45. Sabbe bhikkhusaṅgha-sāmanera-rājapurisa-Vilantamanussā ca pothavikato orohantā phalakam vā nissay'udake vuyhamānā vā tīram sampāpunesum. Dvādasabhikkhusaṅghā ca navasāmanerā ca dve rājapurisā ca dibhāsañvācakapuriso ca catuvejjā ca navapesakārā ca ek'ārāmiko ca sattarasādhika Vilantamanussā ca chādhikapāññāsamanussā subhakkhara-garulahuśuvannarajatā-lañkāra-bhūsavatthamahagghāñ ca sīridantadhātu-pūjābhāndārahā-rejadānāñ ca gehetvā Arunagāmā Mañgalamahāvihāram vā upanissāya, Jayabhāsītam nāma porisam pannhattham, Aggamahāsenādhipatino peseyum. Aggamahāsenāpati tam pannam gānhanto gantvā antepuram Sirivaddhanerañño tam ārocesi.

46. Sirivaddhanamahārājā piyavādī rājamettim vaddhento, ativiya pasanno, Vāma-aggakampahavaddhikārammahassanem eva Aggamahāsenāpatinā ca catuṣaviramakkhaggehi pannasasatabala-

nikāyehi pañcādhibhikapāññāsasatajanehi saddhim sīvik'upavārayat-
ticīvara- garulahubhande pesetvā Visuddhacāra-Vareññamuni-
pamukhānam therānutherānam dāpiyamāno, NahāVisuddhametri-Anu-
Vādībicitta- NahutaBibidhesnehañkhātarājaporisānam ekamekānam
koseyyanivatthavicittamāsettal'ekañ ca visuddhasētik'ekañ ca
vatthacatukonālikkhivicitak'ekañ ca uraṅgavattharattarājiseta-
reñjīñ ca rattamukkaraj'ekañ cāti pañcasam̄ vattham̄ samam̄
diyamāno, vejja-nitabhāsa-porisa-pesak' ek' āramikānam kañcaka-
vatthāni ca samam̄ samam̄ (diyamāno), saṅgham sakkārabhandā-
subhakkharāñ ca rājapurisāñ ca ajjheshamāno; niyamānupavāretvā
dvādasadīnam Sāṅkurekittanagaram sampatto Sirivaddhanapurūpa-
kantikam ekāh'eva añjasam.

47. Lañkādīpinduttamarāññā saha porisaparivār'atthasatehi
sabbesam̄ samanarājepurisānam Dakkhināsāṅgharāja- pañcarāja-
kulupaka- sojas'enueñgha- Pālibhāsāyavācuggetadesasāmānera-senā-
pati Adhikāramahākiryārājakeruñādhikārammahathamevenāmīka- anu-
senāpatitayānam chattiñsādhikatthasatānam señgham subhakkhar'-
upavāriyapesanabhāvo Vālukagañgāñadīm Sirivaddhanapur'upakantikam
sampāpuni egghagāvutemaggapamāñam pi.

48. Lañkādīpaduttamo saddh'usseñhājato āgentvā, pati-
santhārem karonto sagārevena cāñkaratenayuggam datvā, ekame-
kānam bhikkhūnāñ ca gāñh'upavāraya anto Sirivaddhanapurassa
Pupphārame, sabbe rājapurise Kutiñāvera-nāmīke nālikeravene
vesamāno, samanerāñ ca bhikkhūnāñ ca nānappakāram cīvara-
parikkhārem datvā, suddhe āgarām kārēpento bhojanam rundheyya
nānāvidham kappiyakhādanīyam samanerabhikkhūnāñ ca upatthah'-
atthāya.

49. So tam tambula-pūga-phalāhārāñna-mīnañ ca āharāpetvā
upacchidati nāvikalam rājapurisāññ ca.

50. So Dīpaduttamo āgentvā catupaccaya-bhessajjam deyya-
dāññāñ jīvitaparikkhārañ ca bhikkhūnam datvā, te rājapurise
rājamandiram ārohanto sabbālañkārehi manditam panāmasubhakkharām
dātum ekavāram āruheyya āpucchapanāñmitum pun'ekavārañ ca.

So tinnerājepurisānam ekamekāñ ca vatānāsakatidalasannibha-
angulimuddhikāñsakoserajataparikkhittasāmūlarajatarañjītāni ca
pañcādhibhikadvisata- cattālīsādhibhikadvisata- dvesata- angularajatāni
ca ekamekānam koseyyapatta-rajatacumbitakam pesanivattham
desavidham pannēkāreñ ca tesam nitabhāsa-porisa-vejje-pes-
purisānam catupariśānañ c'eva adāpayi.

51. Sirivaddhanapurimahārāja samussāhitamānaso ratana-
buddhabimbam siridantadhātuvalañjanañ ca sāsāñghikam anuyāyanto
Vālukagañgāñadīm sampatto ativiya domanassam anubhuyyate.
Varasāṅgharājuttamo sabhikkhusāṅgho tam thānam sampatto
domanassam upādayi. Kasāñ tassa niggata-Lañkādīpamā te sabbe
rājapurise sabhikkhukā Devanagaram āgacchantā, kiñci vikalā
nāhontīti pannam paricchijjamānayuttam likkheyym.

52. Evam so Lañkuttamindo paññashadayo pītipāmojo
idam eva kusalam kareyya.

53. So narindo Dhammikamahārāja somanassappatto tena
kusalena tassa rañño anumodi nānappakārena bhiyyoso mattāya.

54. Idāni Veradhammiko Sāmīnduttamo dūtānudūtāmaccānam
rājapannāhatānam ativiya kāruñño, taemīñ rājasañdesam āñite
rājasāramandiram pacchā gacchamāne tam niketīñ rājapurise
thāñ'antar'anucchavike payojetvā'nurekkhito pesakārapurise
vassāpento pesakārakamma, bhandāgārīkapurisam rajatañ
gāñhāpetvā, vīsatipalam samam samam dūtānudūtāmaccānam dāpetvā,
pañcapalam samam samam dībhāsāLañkāparisāññ ca, pañcapalam
dībhāsāvācakaVilantasse; lañghipurisāññ garu dve palā
lebhisi; sā laddhum chapādentī; dvepādādhikāñ ca palam deti
rājadūt'upadūtabhāsāvācaka-pesakāra-poriśāññ ca bhisibimbohanam
katesāchi'nna-mīna-tambula-kamu-puvavikatiñ ca.

55. Sace pi te dūta-nitabhāsa-pesakāra-porisa passāngam
yāñkiñci pipāsā honti;

56. so tesam upatthāyikam Rājamentrīmāhāmaccam rajatañ
gāñhāpeti vikayamāñ'uochavikēsimsanāya.

57. Te dūtānudūtāmacca nigataleñkādīpā gacchamānā tena pariggaham dātabbayuttakam gāhāpayitvā dukkhasukhəsuvatthiñ ca pucchiyamānā punappunam eva acchindeyyam kiccakat'upatthākarakkharājapurisam khādanīyam bhojanīyam patipādaya sattēhe tāni gāhāpayamāno tesam deti yāva Leñkādīpamhā.

58. Api ca so Dhammiko rājā cuddasannam Leñkāporisānam bhikkhūhi saddhim Ariyamunipabhūtihi āgatānam ārāmikānam rajat'ekapaleñ ca dvedussayugam cāti rajata-vatthāni tesam deti.

59. Api ca tasmin dūtānudūtataye pavesanāmīte Paramakhattiyaśāmīndo mahādayadhero tesam rājadūt'upadūtarīdūtānam pesavatthapandarataladesasakenik'ekañ ca sisupagejśaka-sukhumatalakāñcanavicittekkharukkh'ekañ ca kañcukejakatala-kāñcanumujāvelik'ekañ ca suvannagāñthīthūpikapañcavisañ ca kāyabandhanakoseyyaCīnarājīsuwanpasādisam v'ekañ ca tīviyavelīsuvannagāñthīkāthūpik'ekañ ca aṅgulimuddhikenilamanikatukaphala-pamāñ'ekañ ca suvannavatām sacekañ ca suvannasāpançārik'ekañ ca sovannatatakamātth'ekañ ca sajjhukoreñdakāmbujadaladas'ekañ ca kālisajjhukotakaYipun'ekañ ca rajatadabb'ekañ ca dveusulababbasajjhuk'ekañ cāti sattabhandāni rājadūtassa datvā;

60. upadūtassa pikarejakatalasuvanneñ ca kañcukejakatala-nīlūmujekāñcanaveruñly'ekañ ca giveyyakavejisetavatthasovanna-gāñthīkāthūpik'ekañ cāti tato mukkēgghāni tīpi bhandāni;

61. trīdūtassa ca kañcukejakatalarattūmujasovann'ekañ ca aṅgulimuddhikenilamanikunñjāphalūmukk'ekañ cāti tato mukkēgghāni dve bhandāni;

62. sattavatthēbharen'upabhogāni samskēni datvā, sabbam eva sādisam atthi, tibhāsāvācakaporisa-catulañghīti sattannam porisānam sajjhukatak'ekamekañ ca samam samam deti pun'ekavāram.

63. Dūtānudūte Sattabandhegirim ārohante pañmaya Buddha-pādevaleñjanāvagacchite Bhūmindavareparamasiribhāgyadharadhammika-mahārājā tīnnam dutāmaccānam visamakānam pañcavīsatipala-vīasti-pala-pañcadasapalāti rajatāni upadiyamāno.

64. Ariyamunipabhūtihi bhikkhūhi saddhim āgatānam ettha-brāhmañalañkāvēśānam tipala-dvipala-chapādan ti rajatāni, yathākamem dūtāmaccapesakaporisānam tepeññāsaajanānam pañcapale-dvipala-tipalan ti rajatāni, visamakāni datvā tīnnam dutāmaccānam sajjhupādarājamuddhikam kotetvā catukūñjāgerurajatavatūman yathākamem adāsi dve pādādhikasattapalē genāvāsesena pun'ekavāram.

65. Api ca so Mahārājā kāruññadharo te dūte pakkosāpetvā Suriyāmarindanāmīke pāsādavare upatthāpento mehārāhe rajatamaye rājapalleñke nisinno mahāmaccehi partivārito sajjhubhiñgāra-Yipunalikkhañ ca sajjhucatiYipunalikkhañ ca Syāmakhejmalakañ ca yugakoseyyaCīnarājīñ ca ekakoseyya-accalettadesañ ca tipesā-vatthakañ ca tīmsathāliñ ca sattarasabhandabhājanakhirarukkhanīyēsalepanañ ca chabhandabhājanakemsapandarañ cāti upabhogāni navabhandāni tesam dutāmaccānam samskām samskām adāsi.

66. Pavesanenayapucchake dūtānudūtatay'eva tasmin Paramakhattiyaśāmīdhipaccibho rājā dūtāmeca-bhāsāvācaka-porisa-pesakaporisānam karunāvegasamussāhitamēsoso taloddhātārākāñnapesavattham mikaramoddhadesasovannatalem kañoukakoseyyaVelantē-sajjhumbutalupujasovannavicittekkharum cūtagāñthīkasovannapāñcavīsam sovannagāñthīpupphatūngodhātakoseyyavelyagīvakañ ca kāyavellīsenādhārañ ca asisepharukosaperikkhittesajjhukathālikāñ cāti vatthēbharenāni rājadūtassa ca datvā;

67. pesanivatthakasetatalañ ca koseyyamoddhasovannatalem mikaram koseyyaVelantēsajjhutalütūngarajetavicittarukkhakañcukañ ca gāñthīkasovannathūpikapañcavīsañ ca pupphatūngaseta koseyya-velīgiveyyakañ ca gāñthīkasovannāñ ca kāyavethasanādhārañ ca asisakosapheruperikkhittesajjhukakotikañ cāti vatthēbharenāni upadūtassa datvā;

68. pesanivatthakasetatalañ unhisakoseyyamoddhatalasuvanna-desañ ca missakakoseyyutūngarajetatalañla Vilantākoseyyakāñcañ ca gāñthīkakañcanathūpikam ca koseyyayoddhātutūngapuppha-

sovannaganthikasāñcanathūpikavelyagīvañ ca kāyabandhesanādhārañ ca khaggakosapheruperikkhittasajjhucāriken cāti

69. vatthābharenāni trīdūtasse ca datvā; kañcukelakatala-rattutungelakasejjhugenthikasādisaphārañgañ ca cumbitakoseyyatalarattutungasuvannarukkhañ ca kāyasanneddhakoseyyamasararūrājiñ ca rajataganthikasādisaphārañgapāñcadesañ cāti vatthābharenāni dībhāsāvācakaVilantasse datvā;

70. rajataganthikasādisaphārañgañ ca kāyasanneddhakoseyyamasararūrājiñ ca koseyyelakatalarattutungelakakañcukañ ca cumbitamejekatalarattutungasuvannarukkhañ cāti vatthābharenāni dībhāsāvācakaLāñka-Vilantasse datvā;

71. koseyyapāñgalēpesavetthakeñ ca vicittarājikeñcukateresañ ca ganthikadentarāgarattesañ ca koseyyaCīnapessa-sātakacatukkarājiteresañ ca koseyyamikarūtuñgapupphatelerattateresañ ca kāyabandhakoseyyaCīnarājirattateresañ cāti vatthābharenāni terasapesakporisānam datvā;

72. koseyyasamasevatalarattutungakadalīpattakañcukañ ca ganthikadentarāgarattesañ ca elakatalarattutungapupphamikarañ ca koseyyapāñgalēpesavatthañ cāti vatthābharenāni lañghījetthakaporisassa datvā;

73. kāyabandhakoseyyaCīnarājituçchañ ca vicittarājikeñcukañ ca dantaganthikareñgarattesañ ca mikarakoseyyaCīnatalarattutungapupphañ ca pesanivatthekatelenadesañ ca kāyavethanaCīnarājituçchañ cāti vatthābharenāni lañghīsesānam datvā;

74. rājīvicittakeñcukachattimsañ ca ganthidentachattimsañ ca mikarakoseyyasamasevachattimsañ ca pesavatthekasubaranachattimsañ ca koseyyaCīnatuccharājitimsañ cāti vatthābharenāni tīmasesakporisānam adāsi ekavāram puna.

75. Dūtānudūtāmacce pavisitvā Devamahānagare sañhitā yāva paccāgatā. Kiñci vekalem na hot'eva.

76. Tathā so Dharmiko rājā Samindādhipatināmo tesam dūtateyapesakporisānam mahākāruññadharo sucariena bhaveyya.

77. Lañkādīpindo Sirivaddhanarājā imam kusaleñ anumodi.

78. Api ca Lañkuttamamahārāje sabbe sañgha-Ariyamunino nimantatetvā tamhā jālanagaramhā anupotam orohitvā āgacchante.

79. Kapitallotelantenāmaniyāmako sabbesmiñ sañgha-Ariyamuninhī pasannacitto sabbe sañgha-Ariyamuninām manoratham pāpesi. Te sañgherājaporissā sabbāgamanā kenaci vikalā na honti.

80. Ekādasaruddhaissarapermanāthanārāyanadasarājadharadhammasett̄ho mahārājā mahāsenāpatinā tam ettham ārocito viditvā pākatañ "Kapitallotelantenāviko Vilantajetibāhirepakkhiko pavara-Buddhasāsane pasannacitto sabbe bhikkhū-Ariyamuni-pāmokkhe patipajjamāno kenaci avikalāpetī"ti rājavācām bhāsitvā pasannacittasse Vilantasse catupalagaruk'ekasuvannasarakāñ ca vīsapalagarurajatakorāñdakañ ca rajataparikkhitadāñdakosamūlalattatisūlam kañcukasannaddhayuttam paññāsasovannaganthikāñ ca datvā; "So Sirivaddhanapurindo rājā anumodenā karotu iminā rājakusalenī"ti ēha.

81. Api ca sānuseñghā-Visuddhācariyo-Pavarañānamunī ca te therā bhikkhū sāsanajotakam karontā Sirivaddhanapure vasimau.

82. Tasmīm shontāvasadisāppēkāni gīmhañ ca hemantāñ ca dve utūni tesam mahantam vasanta-utu ativiya sītayuttam. Devamahānagarasādīsam sañgho sace sukhayutto Lañkāvāsino kulaputte ovād'atthāya pasannacitto taśmīm vasitukāmo vasatu. Sañgho utuviparināmattā ābhāhiko hutvā phāsukem alabhitvā niccavasitum asakkonto; Sirivaddhanapure Aggamahāsenādhipatiñ tam ettham Sirivaddhanerāñño ārocēpesi Devanagaram sañgham puna nivattēpan'atthāya. Iccetam Sirivaddhanerāñño kusalem hotu.

83. Api ca Sirivaddhanapuruttamassa Lañkindassā yathājjhāsayāñnurūpēna vā rājāmitte santhave abhivuddhiyē vā mañgalarājapāññākāre dātukāmo hoti.

84. So rājā Sāmīndādhipati mahārājadharadhammasett̄ho nānāpadesapūjito sabbaratt̄herājūbhīpatt̄thito patidānakovidō rājaporisam Ariyamuni-dūtānudūtāmacce pucchāpeti.

85. Ariyamuni-dūtānudūtāmacca Sirivaddhanapurimahārājā bodhisambhārene vijitapathaviyam navajatām suvannī anukurabījan pharacammassanneddhadhanuñ ca suvannīpatanukajelānuchavikalepana-buddhabimbañ ca Sirivaddhanapurimhi ayapattañ ca mahāthālinuthālikāñ ca adhippetīti vadimeu.

86. Tam sutvā rājapuriso Sirivaddhanapurimahārājā idāñ c'idañ ca patthetīti dūtānudūtakathitavacanam Ekādesaruddhaissa parameṇāthanārāyanadasabidhadharadhammasettthamahārājuttamaassa tam ārocesi.

87. Tam sutvā ca pana eo Dhammiko mahārājā dhammadhara medhāvī mahādhīro anāthanātho tamonudapaññobhāso puññānu-bhāvena lokapajjoto Devamahānagare dhaj'uttamo sabbadiśsu pēkato suriyobhāsūro tathāsihanādavācām onādento rājapannākāram vikkappento mittasanthavam vaddheti rājamettiñ ca Sirivaddhe-nārājuttamaassa rājino sūcaritena.

88. Paramedhammikamehārājā unhi sadhārañkūt'uggatañ ca suvannayikānāmañ ca tam thapitarajatapeñañ ca veluriyamani-mayacumbitañgulirājāmuddhikañ ca tam thapitasuvannadalasamuggañ ca rājāvatīsovattthikañ ca majjhe ratanamānimay' anekaratana-pati-manditakudanuracchadañ ca te thapitavijjanarājiruci yamañjusa-sabbāti attherāj'aggabhandāni ca rājakāyemahadharakañcukañ ca dasutuñgagureseannaddhavatthañ ca urabandharājāvatīmekhalāñ ca tam thapitavijjanarājirūpiyamañjusasabbāti caturājadharebhandāni ca aggarājāvatīrasaracitakosiyāthapitasatthañ ca dhanuñ ca phalakañ ca suvannānāgasanthānāranīñ cāti caturājasatthēni ca vijjanarājisuvannamayamukhādhāram muggaculesarakañ ca dīghato caturas'āngulādhikadviratanaputhulato caturañgulādhikadviratanakoseyyapupphutuñgasuvannatalavirocitesbimbobhanañ ca dīghato caturas'āngulādhikacharatanaputhulato ekañvī'āngulādhikati-ratanakoseyyapupphutuñgasuvannatalasucanīnāmavatthañ ca dīghato nav'āngulādhikatiratanaputhulato attherās'āngulādhik'ekaratana-koseyyapupphutuñgasuvannatalasucanīnāmavarārājasyayanam setta-muddhigandiñ ca kāñcanakammujalitadalavatirajatasamuggañ ca

kāñcanakammujalitādhārarūpiyahājanañ ca rājāvatīvethanarājāvati-mūlakutamayamanipudanasañvadisūlañ ca kudenamanivethanapharu-manicumbitamoramanidabbiñ ca vīspalañkurabījasuvannañ ca tam thapitavijjanarājirajatasamuggañ ca sattanahutapatañ anukasuvannañ ca vijjanarājirajatasamayañbhājanañ ca videsāñukotarajatakhe malakañ ca khacitakotarajatakumbhiñ ca muggapati-manditappesenaphalakañ ca chiddadantamañjusaCīnañ ca danta-khacitavicittepheruyuttasuvannatalavījaniñ ca pupphacandacakkā Yipunavījaniñ ca dantakhacitavicittepupphamāñkararūpañ ca rājāvatīmayāvīñjanarejjuñ ca dve ayapatte ca tathā muggamaya-pidhānādhāre ca dve patte tathā hatthīkannamuggakatapidhānādhāre ca dve patte ca tathā rattarājīvicittena saha muggapidhānādhāre ca dasa-ayapatte ca tathā telapākena kamalaCīnañmēna rājī-vicittapidhānādhāre ca pannarasa-ayapatte ca tathā rattarājī-vicittapidhānādhāre ca tetiñsa-ayapatte ca tathā rukkhakeli-niyās alepanapidhānādhāre ca ekunātīsa-ayapatte ca tathā rattanātīsa-alepanapidhānādhāre ca tālīsa-Yipunapāñeniyāsabhandāni ca sattatiCīnapāñeniyāsabhandāni ca tetiñsaYipunathālānuthāle ca sattatyādhikasataCīnathālānuthāle ca te nahutamahantamajjhima-culasuciyo ca dīghato neveratanaputhulato saturatanamahant'-attherāñ ca dīghato nav'āngulādhikacharatanaputhulato nav'-āngulātikadveratanacul'attherāñ ca sametīsa pesanavatthañ ca vīsādhikasatakoseyyavatthañ ca chamehantamajjhimaculasetalcha-kumbhiyo ca pañcapaññāearājebhandāni Sirileñkādhipatisa datvā pesesi.

89. So ca muggandavicitte'āngulimuddhikañ ca vījanarājī-manicumbitavatānsakañ ca majjhe nīlamanicumbituraschadakudena-rajjunañ ca āngulimuddhikathapitasuvannadīghasamuggañ ca vatāmsakuracchadatthapitavijjanarājirajatasamūjusañ ca pandaka-cammassanneddhaphalakañ ca manicumbitamoramanidabbiñ ca rājā-vatīdvīsūlañ ca dvenahutapatañ anukasuvannañ ca vījanarājīse-namarajatasabhañcañ ca mattharajatakumbhiñ ca pannarasanā-nakarapatañbhandāni ca vīsaYipunaniyāsabhandāni ca paññāsaCīna-

niyāsaabhandāni ca vīsaYipunathālānuthālañ ca asitiCīna-thālānuthālañ ca pupphacandacakayutteYipunavījanīñ ca cul-attharāñ ca samatīmāpesanavatthañ ca satthīkoseyyavatthañ ca ekavīsarājabhandāni Sirilañkādhipatisse kanitt̄harājakumārassa adāsi.

90. Paramasreso Lañkādhipatisse rājamittesanthav'atthāya rājāvatīkoseyyaYipuna-asīñ ca adāsi.

91. Paramadhammikamshārāja pañcadasanānākarapatebhāndāni ca vīsaYipunaniyāsaabhejanañ ca cattālīsaCīnarukkhaniyāsaabhejanañ ca pannarasaYipunathālānuthālañ ca pañcasimacīnathālānuthālañ ca suvannarājimañjusañ ca telapakarājīvicitt'uccamañjusañ ca tenehutakālamettikassalākañ ca tisahassasūciyo ca dve ratta-setakoseyyaskāyabandhanāni ca pupphacandacakkaYipunavījanīñ ca sakunalomavījanīñ ca eggakūtamanḍap'antocatucattālīsaabhandāni ca mandapabahicuddasabhandāni ca Lañkādīpsaṅgharājassa adāsi.

92. So'hem tisahassapatāt'anukasuvannañ ca pupph'olambanachattañ ca muggena rājīvicittabhejanañ ca dvādasanānāsetasuvanna-bhejanañ ca solasaYipunarukkhaniyāsaabhandāni ca timsaCīnarukkhaniyāsaabhandāni ca timsaCīnathālānuthālañ ca pupphacandavata-Yipunavījanīñ ca tisahassasūciyo atthapesanavatthañ ca tathā viyūhanavatthañ ca dvādasavatakoseyyañ ca tathā rajjukoseyyañ ca Lañkādīp'Aggasenāpatissa dadāmīti.

93. Sirisabbāññūparinibbānasamvaccharato dvīsaahassadviseatanavanavutimusikasamvacchare asujamāse kālapakkhe sattamītithiyam sukravara Siriayuddhayādevamahānagarato pesitam idam pavara-subhakkharan ti.

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